ENGLAND'S GLORY,

Begun in

I. Restoring our Religion.

II. Rectifying our Coin.

To be Compleat in

III. Reforming our Manners.

Tit. II. 14.

Who gave himself for us, that he might Redeem us *from all Iniquity,* and Purge us *to be a* Peculiar People *Zealous of Good Works.*

LONDON:
Printed for *Rich. Baldwin,* at the *Oxford-Arms* in *Warwick-Lane.* 1698.

Vet A3 e. 778

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TO THE

Two Honourable Houſes.

WHEN in good Repair, as at this preſent, you are the Object *Britannia*'s Eyes are moſt intently fixt upon; beholding with Joy and Admiration.

With Joy, becauſe ſhe can make her Addreſſes with ſo much eaſe and freedom. With Admiration, becauſe you can perform your Undertakings.

The Third Houſe compriſing both, as the Heav'ns the Terraqueous Globe, is the Royal Pallace of the *Britiſh Monarch*; whoſe Maſter, conveying Life and Luſtre from the King of Kings, compleats our *England's Glory*: And unto this, your Acceſs is as free as ours is unto you.

Britannia thus lives and moves; the Almighty God having given her *ſo excellent a being*. And here's a moſt happy Union of all

the Three, compoſing that Noble Body, the King and his Subjects, *Barons, and Commons.*

The good Conſtitution of health in this Body, has been very illuſtrious now of late unto this Age, as much or more than to our Anceſtors; tho they have ſeen ſeveral happy Reigns: Therefore are the Eyes of all *Europe* upon our *Britannia*, as a Body of the fineſt Fabrick, and moſt Curious Compoſure: Even Majeſty it ſelf making long Voyages to ſee a *Solomon.*

As the Queen of the South came from far unto *Jeruſalem*, ſo the Emperor of the North is come to *London.*

The Queen of *Sheba* came to ſee that Prince who built the *firſt Temple.* The *ſecond Tabernacle* then, which now is building, deſerves certainly the moſt Royal hand, and the moſt Wiſe hearted amongſt the Princes of the Earth, being ſo much more Excellent than the firſt; as unſeen are more than ſeen things; Spiritual more than Temporal Glory; an houſe not made with hands, more than the ſtatelieſt Pile of Building upon Earth; the Gates of *Sion*, more than all the dwellings of *Jacob.*

It is not Temples made with hands which delight the Holy one of *Iſrael*; But thoſe of Mens Spirits and Bodys, cleanſed by the *Holy* Ghoſt, and prepar'd: Typified by our Lords ſweeping out the Defilements of *Jeruſalems* Temple: Therefore the *CHURCH OF ENGLAND*, before ſhe ſaith, *Take not thy Holy Spirit from us*, *Begs that God will make clean our Hearts within us*; Plainly evincing that an unclean heart, does no more then bable in that Petition for the Spirits reſidence.

Now if theſe three houſes, wherein dwells the Government, do begin to make ſuch Preparation; The Countrey will alſo certainly be made ſenſible of their Duty: And then we ſhall hear that bleſſed Proclamation, *Prepare to meet thy God O Iſrael!*

The Eſſentials of a Leet ſeem to be ſuch, as by the *Romans* were called, *Faſti*, where the *Prætor* might keep a Court; which was not done without theſe three words ſpoken, *Do*, *Dico*, *Addico*, Do I give way to Actions? *Dico*, I ſpeak the Law. *Addico*, I Judge matters and Men.

Now in this method of Governing the Poor, the *Power* of a Governing Leet

is

is *Reflex'd* to the Decenners or Freeholders, *&c.* *Viz.* *Dico*, upon *VIEW* I speak, directing and advising to Industry. *Addico*, I appoint such a daily Task to be performed. *Do*, I give Information to the Magistrate, of the Poors Carriage and Behaviour.

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ENG-

England's Glory, &c.

England's Peace calls for *Englands* Gratitude; If that be not forthcoming, her Peace can't be lasting. If we go to Individuals, too many are against the Nations Peace; And therein against their own, and the Peace of their posterity. But when People willfully Impair their own sight, it's but just with God to strike them with a Total Blindness: If we can't perswade, yet we may Pray for our Enemies, as our Master did, *Lord forgive them, for they know not what they do.*

It is but sad in some places, if we go to Individuals; therefore we rejoyce in our Representatives, the Honourable House of Commons, in our Nobility, the upper House of Parliament, in our King, the Happy head of that Fair and Beautiful Body: To the *Bon Repos*, whereof it's every Subjects Duty and Interest to contribute; For hereunto the *Almighty* hath brought us, by the Councel of a *Wise and Faithful* Parliament, and the Conduct of a just and Valliant King: Not only stiled so, but upon Tryal found so: And is not this indeed, *He that never Broke his Word?*

I can't be of their Opinion therefore, who would have us like none of our Friends and Neighbours; But that whilſt they are keeping ſtrong Guards, we muſt Disband ours. Would not this in us look more Vain, after the Worlds experience of thouſands of years, then if it had been done by our Fore-Fathers, who lived when Moats and Caſtles were firſt invented? This truely I do believe, that as we are, the very Conduct of Common prudence is ſufficient to ſecure us, againſt any hand, but that which is above us: And that is the only Hand to be fear'd, now we have Peace with us, and time before us, ſhould we neglect Reformation of that Evil habit of Idleneſs in the Poor, which like Tares has been ſown, and coming up whilſt *England* has been ſleeping; And that too in the day-time, after the Debauches of her Revelling Nights.

Negligent Maſters, do but rarely meet with Induſtrious Servants. But now that God hath bleſt us with a Prince, that delights in the Nobleſt things, *TO DO GOOD TO MANKIND*; (And not like thoſe narrow Souls, who tho they leave the reſt of the World in darkneſs, would be drawing all the very Sun-Beams to their ſide of the Globe, without Pity or Commiſeration unto others) every true *Engliſhman* ſurely will conſider, how the very Heavens now ſmile upon *Great Britain and Ireland*, &c. Ay and more then any other Parts of the World (tho ſome others have a great ſhare) as preſaging that theſe Beloved *Iſles*, who have been Honour'd and own'd more then other places, both in the firſt ſpreading of Chriſtianity, and in every Reformation ſince, ſhall now again lead the Van, *When the greateſt Reformation of all is approaching*. And this brings to mind that Prophetick Poem

Poem, upon occasion of the Death of the Earl of E——x and which hath its Prediction as followeth,

His l——ed Acts thy Freedoms Birth shall Cause,
Secure Religion produce wholesom Laws,
No more the Poor, the Rich one shall devour,
No more shall right yeild to oppressive Power.
No more shall Rapine make the Countrey Groan.
Nor Civil Wars shall Reign within the Town.
The Iron Scepter, and the Tyrants Hand,
Shall cease henceforth to bruise thy happy Land.
Rome's Hocus pocus *Ministers no more,*
Shall cause Mankind their Jugling Priests adore.
Thy Learned Clergy shall confound them all,
And they like Ely's *Sons unpitied fall.*
Dark mists of Errors then must fly away,
And Hells Delusions shrink from the bright Day.
Truths sacred Light, in full abundance shall
Upon thy Teachers and thy People *fall.*
So when th' Eternal Son was Born to die
For all the World; the lesser Gods did *flye.*
His Bright appearance struck their Prophets *down,*
And Death-like silence did their Gods Intomb.
The Tuneful spheres *with* Hallelujahs *Rung,*
Heavens mighty Host *with* Man *one* Chorus *Sung.*
Ne'r fading Glory unto God *above,*
Peace upon Earth, *to Men Eternal Love.*
Thus the Creation shouted with one Voice,
Thus Heaven and Earth did at his Birth Rejoyce.
And thus shall all Repeat this Song again,
When upon Earth he shall begin to Reign.
This Belov'd Isle *shall be the chosen place,*
Here shall the King of Kings begin his Race.

Judea *was his* Cradle *and his* Tomb,
Britain *ſhall be his* Throne *in time to come.*

Now if Heaven ſmile upon our Nation, we are no better then Putrify'd Corrupt Members, if we promote not her Happineſs to our Power: Nay, thoſe that have but bare *Mite*, ought here to caſt in with me into the *Engliſh* Treaſury; And thoſe that have *Talents* give accordingly; as our great Men (God be thanked) now incline to do very freely.

The very Stars that in their Courſes fought againſt *Siſera*, are now in a bleſſed Confederacy; have bleſſed the Confederate Princes, to prepare all things for the *King of Peace* and *Glory*; Rejoycing at the approaching of that Kingdom, we and our Fore-Fathers *have pray'd, might come.* The next mercy, to the Reſtauration of our Religion, was the Rectifying of our *Coin*; The next in Courſe, is the Reformation of our manners. And here the cryes of the Poor, being the loudeſt, ſeem to call for the firſt Relief: And ſo our Government may think fit to begin with the Idle Poor, becauſe in General ſpeaking they are.

1. The moſt undutiful to God.
2. The moſt burdenſome to the Rich.
3. The moſt Cruel to their needy Brethren.

1. The moſt undutiful to God. Now this is a main thing; We as Chriſtians pretend to take care of our Children by bringing them to Church, *&c.* Why do we not ſo with the Poor? If *England* muſt be as an *Iſrael* to God, we know God hath appointed that the *Poor ſhall never ceaſe.* They ſhall be always with us; for the conſtant

conſtant exerciſe of Love and Charity: That we may not think we were Born for our ſelves, or thoſe of our Houſhold only; This would be the ready way to forget God utterly: the Poor being as ſure our Lords Repreſentatives in this preſent World, as the Knights, Citizens, and Burgeſſes are ours, in this preſent Parliament: And as what theſe do is our Act, ſo what the Poor has given them is our Lords Receipt: Nay, he is pleas'd to call it a Loan unto himſelf.

If the Lord will have the Poor in his *Iſrael* receive Food for their Bodys, *a fortiori* then for their Souls, being the more Noble part. The Poor are thus to be with us, and thus to receive from us, to keep alive (warm at leaſt) our Love unto God, ſince we are fallen ſuch a diſtance from him. And here's the force of the Argument, if we love not our Brother whom we have ſeen How ſhall we Love God whom we have not ſeen? The Poor then are to be as our Children, with no difference, only the *Quantum* we are to give unto each. But why bring we not the Poor to *Church*? They can't be allowed the excuſes Children ſometimes make, that they have not Cloaths good enough to go in. The nearer the Poor live to us, the more we ought to be concern'd for them: And indeed much of our Poor are not only our Brethren, Relative as Chriſtians and Natives, but really as our Fleſh and Blood alſo; And certainly thoſe of us, whoſe Families have been with, or before King *William* the Firſt, muſt have of Poor Relations, in a near or more Remote Degree of Conſanguity: And I think the Ancient Gentry, are as free in owning them as the New. But if our Children were no better lookt after, then our more remote Relations that are Poor, our Children might ſoon become as Rude; and Wild as our Poor Relations.

Let

Let us then conſider, if for want of Diſcipline we : not guilty before God, almoſt as far as Old *Ely* : id let us but put theſe Queries to our ſelves, if : are not Guilty of.

1. Their breaking of the Sabbath.

2. Their Sloath and Idleneſs.

3. Shall we do well in putting thoſe to Death, our lves have Conniv'd at in the Looſeneſs of their Life.

2. The Idle Poor are moſt burdenſome to the Rich, ſpecially the meaner ſort, that Pay the Poors Tax with he ſweat of their Brows, and hard Labour. And here he Poet's in the right. Who's in the Fault? It's eaſy o know which:

The Idle Poor do Rob
The Labouring Rich.

And indeed Labouring Families can't provide ſo comortably for their own, as otherwiſe they might; a great liſcouragement to Diligence and Induſtry: Beſides how aſily would Taxes be paid for Defence, or otherwiſe in juſt War, ſhould half or more of the Poors Tax be abated, *By any happy thought amongſt us.* And is not he ſharping and diſingenuous dealing of many Men in their Trade and Callings, occaſioned by the Burden of the Poors Idleneſs, and that in reſpect of. Firſt, the want of thoſe hands that lye Idle, which otherwiſe would bring Commodities more plentiful, work being done at eaſier Rates. Secondly, in reſpect of the great burden of the Tax, to theſe that are needers and might be helpers.

Laſtly, The Idle Poor are Cruel to their Impotent Brethren, the Sick, Lame, Aged, *&c.* Who are not relieved like *Chriſtian Poor*, the Idle ſnatching their Meat out of their Mouths, by their diſſembling Clamours and Idle outcrys. And all this hardſhip too, whilſt we pay

near

near a Tenth to the Poor, beſides that to the Parſon. How are the Impotent, honeſt Poor in *London*, every day Robb'd by, Mumpers, and Canting Beggars? which might and ought to be better diſcover'd and underſtood. Now let the remainder of this *Poor Diſcourſe*, for order ſake, be wrapt up within theſe four following Conſiderations.

1. The cauſe of Decay in our *Engliſh* Induſtry.
2. The preſent miſcheifs by Idle Poor.
3. The remedy Propos'd.
4. The method of proceeding therein.

For the firſt Conſideration, the cauſe of Decay in *Engliſh* Induſtry ſeems to have been,

1. A Connivance at the Poors Tipling, Drunkenneſs, and Idling.

2. The laying aſide of that which prevented all the Evil, the Laudable *Engliſh* Law, of View of *Frankpledge*.

For the firſt, It is plain, the Poor took Encouragement to do ill, from the very Charity of the Government (as bad Children from their Parents tenderneſs) I mean the Stat. of 43 *Eliz.* touching the Poor: For the Poor finding they had as good a Freehold in the Lands of *England*, as the Free-holders themſelves, whoſe Lands muſt pay to the Poor, tho themſelves wanted, the Free-holders had but an old Song for their Money.

Hang Sorrow, caſt away Care,
The Pariſh is bound to find us.

Now, Inferior Magiſtrates that will Connive at ſuch Caterpillers we may call them Good Natur'd Men if we will, but how ſhall we call them Good *Patriots* in their Countrey?

In a late Reign, ſo blind were ſome that they *very fairly* led the way, the blind led the blind, and yet thought the World look't upon their Actings as pleaſant Commedys, that indeed were confounded Farces. A frolick went once to ſuch a height, that a Knot of *J*---- coming hot out of the *Tavern*, one hand muſt go into the *R* —— Poſt, and the other drink the K——health: And at the very Market Croſs, too, of a Burrow Town: So that ſome might think it a Peice of Petit *Tr*——to exclaim againſt it, yet ſo did not I then, no more than now. The Second cauſe, is the laying aſide the very Eſſence and proper being of a Leet. It is the declared Opinion of many of our Sages of the Law, that this laying aſide, was an unſpeakable Damage to the *Engliſh* Government: Whilſt there was a Capital Pledge to Anſwer for all Immoralities of every Perſon, and Family, within the Decenary, or Diſtrict of Ten Families to view and obſerve, there was a very exact Eye upon every Family and Perſon throughout this Realm (for every Perſon is within ſome Leet.) And the Capital Pledge and Decenary, upon offence committed were fined, and ſuffered by their Purſe to the Kings Majeſty: and very good Reaſon; If they would ſuffer his Subjects to Debauch, and ſo looſe him *The beſt of his Treaſure*, why ſhould not they Anſwer out of theirs?

This brings to mind what I have heard was done in a *Leet* belonging to a *Noble Man* of this Kingdom, not many Years ſince, The place was ſo full of Poor, and moſt of them Idle, that their Tax in the Pariſh amounted in ordinary to about 900, ſometimes near 1000 *l. per Annum*, *A By Law* was made to put in Execution, the Laws againſt Tipling, ſo far as the Poor ſhould

ſhould be concerned, and the Conſtables to ſearch the Houſes for that purpoſe. Likewiſe the *Grand Jury* Complaining, that if their Pariſh Poor would work, there was enough within the Pariſh, (Being a place of Trade) to find them Imployment, and ſo much, that Cloathiers were forc't to Travel many Miles out of the Pariſh for to get their work done, when their own Poor might do it. There was a *By Law* made, that every Houſholder ſhould go upon the view of the Poor, and that weekly by turns; That ſo the Overſeers of the Poor might be informed of the Poors Carriage in order to Relief for the wanting, and puniſhment for the Idling, as far as the Juſtices of Peace had Power.

This was undertaken and for ſome time the Poor were daily viſited, and their work obſerved; And this Accompt thereupon given by the Viewers, that if ſuch courſe was followed, two parts in three of the Poors Tax, being then about 900 *l.* would in a little time be brought off, *viz.* From 9 to 300 *l. per Annum*, for they found the working Poor more diligent, and pleaſed that theſe methods were finding out the fault, and that they were working. Again the Idle were ſo quickned, that upon ſight of the Viewers, and they would make to their work in all haſte; and the Viewers thought by giving a Penny or two in a Houſe, that was diligent, would be great Encouragement.

The ſecond conſideration is the preſent miſchiefs by the Idle Poor, and ſuch Families as are ſo.

1. If they are not a Brood, and Neſt of Idleneſs and Impudence, and likely with ſorrow, to be left ſo to our Poſterities, if not in this Good Reign prevented?

2. If

2. If they feed not upon the Labours of others? Drones in the Bee-hive of buſineſs?

3. If ſo bad, it's not almoſt an *Imprudence* to put their *tainted* children, for Apprentices, upon Sober Families?

4. If they are not the Nurſeries of moſt that go to *Bridewel* and the *Gallows*? *What abundance of Lives might be ſaved by good Education*!

5. If Swearing, Drunkenneſs, and Sabbath breaking, lies not much at their Doors?

6. If their begging in the Streets, Lodging in Barnes, and want of wholeſom Food, brings not on them abundance of Diſeaſes and Lameneſs, with great charge to the Country?

7. If inſtead of being poor in *Spirit*, moſt agreeable to meaneſs, they are not inſufferably Proud, and Stubborn? So that Proviſions made for them at the *Work-houſe*, they'll tell you is below them; they'll not be uſed like Slaves there? They have heard of *Engliſh* Liberties, and would have them extended to their Sloath and Idleneſs. Do they not already ſo ſhame with their Badges, as to cover them from ſight if any ways poſſible?

8. If the Pride of the poor, together with the many miſcarriages of thoſe intruſted with a Stock, and the difficulty to find Good Men for the purpoſe, have not hindered the project of a Work-houſe.

9. If Houſes of Correction do not fail mightily in their end for being commonly Tipling Houſes by a good ſhower of Ale may *quench their Zeal*.

10. The poor being ſo increaſed ſince the time of Queen *Eliz.* If it would not be an unequal burden to the Church Wardens and Overſeers, to make their daily viſits?

The

The third conſideration is the Remedy: And thus propoſed, *viz.* By a common concern, and General, as that of the *Wincheſter Watch*, only this to be weekly, in turns, through the whole Year. In ſome places it may not come three or four times in a Year, to a Family where many Families are, and where but few, it's little trouble: And a careful Servant may do it for the Maſter, which Method ſeems to be,

1. Reaſonable.
2. Eaſy.
3. Safe and Sure.

1. Reaſonable becauſe a Duty Incumbent upon every Leet, or Decennarie, being no more but to revive and enforce an *Ancient Law*, Imprudently laid aſide.

2. Eaſy, becauſe ſo many hands to the work; and only a little Care and Pains; no Coſt.

3. Sure, becauſe little venturing of a Stock, and if there were, it's every day lookt after by the owners. Thus the Eye of all *England* is every day obſerving the behaviour of their Poor: Nor can their be much Loytering, becauſe tho the viewers are not every hour of the day with the Poor, yet it's not known at what hour they may come. Thus every *Hamlet*, or the like Diviſion, may Revive the Old *Engliſh* Service of the Leet, or Decennarie.

Upon what has been ſaid, and yet follows, It's humbly ſubmitted as well as offered, if theſe, or any of theſe, may be conſiderations thought on in the Act, which the Government has been much thought full about, for better ordering the Poor.

1. If Good Penalties be laid upon the Adminiſtrators of ſuch an Act, who fail in the Execution.

2. If ſmall Woolen Cloaths go not out of the Nation undy'd; Which would much imploy the Poor and Advance the Crown Revenues: and if any Subject have ſome preſent Intereſt in thoſe *Whites*, the Dyers may Compound it.

3. If Attorneys and Solicitours (who converſe moſt with People of all ſorts) be convict as common Swearers, or Drunkards, they be turn'd out of the Roll, and Debar'd practice.

4. If Juſtices of Peace Clerks, take nothing of Fees, where the Poor are concern'd?

If in the Commiſſion of Peace, to Gentlemen, there be added ſome of the richeſt and moſt underſtanding Tradeſmen, who may Encourage Work and Induſtry?

5. And will it not be good Husbandry to diſcover needy Families in time, who are ready to ſtarve under the ſhame of Begging? want work, and would do it: Thus preventing Sickneſs and Diſtempers, and ſaving thereby many Thouſands of Pounds Yearly in this Nation.

The Fourth and Laſt conſideration, is the methods to be taken in order to the Reformation of the Poor. But theſe are already under far greater and better Judgments; However, this Mite goes, with other Mens Greater Talents, into the Publick Treaſury.

1. If there be ſuch a *General* and daily *View* of the Poor, and of thoſe ſuſpected to be ſo?

2. If Juſtices of Peace have power to order a whipping at the Croſs, *&c.* Or remit for the firſt and ſecond offence, after ſtriped? Will not this, ſave the Pariſh Money in ſending to the Houſe of Correction? And more like to have a good Iſſue then any Correction there

3. And

3. And may not publick ſhame before Neighbours be more Awful, then preſent whipping in a Houſe of Correction? And thoſe too, favourable enough, if there be Intereſt, which is not hard to make in a Houſe of Tipling.

4. If a Bell be hung near the Croſs, to give notice of the Execution, which will be ſoon known by the Name of the *IDLE BELL*? So the very ſight of it, bring diligence more into the thoughts of our Poor.

5. If the Inhabitants that thus go their weeks be called, *Viewers and Taxers of the Poor*; And appoint the Tax for Children or a Family where there is need?

6. If the Poor be conſtrained on Sundays to Publick Worſhip under the like Penalty?

7. Alſo reſtrained from Curſing and Swearing, Tipling and Drinking contrary to Law: For they fear no Pecuinary Puniſhment?

Theſe or ſome other Methods which others may hand unto the Government, Joyning with what's already reſolved upon for a Law, it's humbly hoped may aid and aſſiſt the laſt Acts about the Poor: For how can the Pariſh fairly turn out of the Poor Liſt, unleſs they acquaint themſelves by their own Inſpection, which ought to be, for the Officers have not now that truſt of admitting whom they pleaſe?

And how can the late Act for forcing Apprentices be eaſy to the Freeholders, *&c.* Unleſs the Poors manners be reformed? And if this remedy ſhould not prove ſo ſpeedy as this Age could wiſh, yet it will make for the advantage of Poſterity we deſign our Eſtates for.

Beſides, the Preventive part of our Law is more deſirable to the Law-makers then the Executionary part of it.

it. To add this further, may it not be convenient to give Liberty of surcharging to the Poors Tax, where Men are Tradesmen, and will not Imploy their own Towns Poor in what they can do, the Church Wardens and Overseers seeing the work to be truely and well done. Also may it not be agreeable that there be in all publick places of Worship, Stoles, or Forms in the *Isles*, and other spare places, that no respect be wanting that is due to *Christian Poor*.

The Pulpit has call'd long this way much in vain; The Reverend Bishops therefore being part of our constitution, have been considering how to effect this great cure, I wish every one that can contribute any thing this way, would be Free and Generous in the matter, And I think if the Gentleman with his waighty reason for Disbanding the Guards of this Kingdom, had Imploy'd it this way, to keep us from the danger of being eaten up, (for as much as he can see so little of danger) the Nation had been much more indebted to him.

To conclude, we owe unceasant thankfulness unto Almighty God, that has thus manifestly owned and assisted the Government; So far, that indeed wonders have been done, and may be done; for every undertaking hath been Prosperous: First, restoring Religion, then Rectifying our *Coin*. Why should we doubt the reforming of manners, now Heaven's thus liberal? ow can we miss it? Unless (in Asking) by a too soon giving over, as King *Joash* did his smiting of the Ground.

FINIS.